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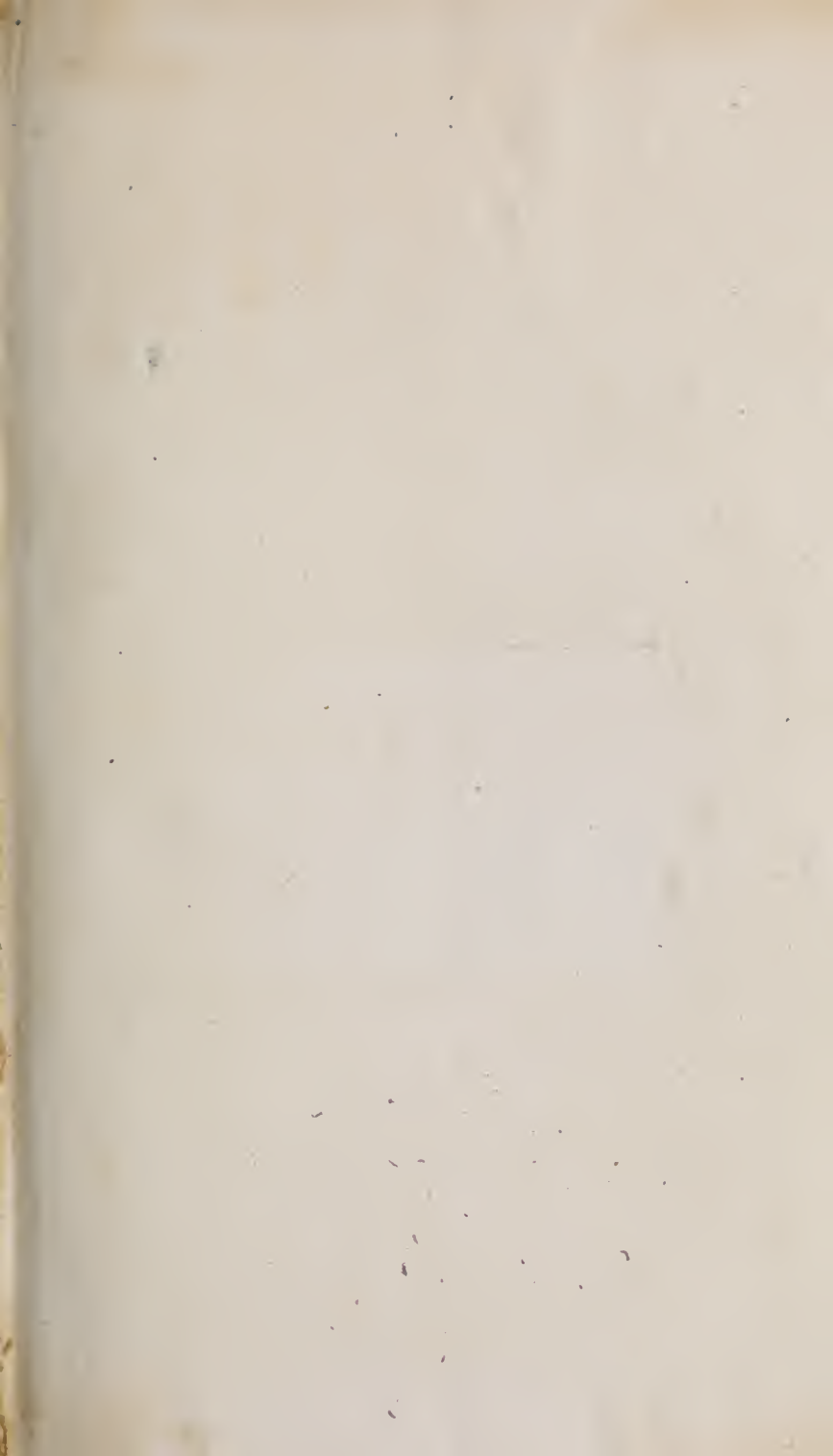
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THE AFRICAN REPOSITORY.

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WASHINGTON, DECEMBER, 1853.

[No. 12.]

Bishop Scott's views of Liberia.

IN the July number of the Repository we published an interesting letter from Bishop Scott to the Corresponding Secretary of the Missionary Society of the M. E. Church, written at Monrovia immediately preceding the sailing of the Bishop for the United States, after a sojourn of more than two months on the Liberian Coast. We now publish a more lengthy letter from Bishop S., written after his return to this country, and addressed to the Corresponding Secretary of the Pennsylvania Colonization Society. This letter contains the substance of his observations of men and things as he found them in Liberia, with some important suggestions respecting the wants of that Republic. We commend the letter to our readers; believing, as we do, that it contains the unbiassed and candid sentiments and opinions of a calm, intelligent, and pious observer.

[From the Colonization Herald.]

LIBERIA—VISIT OF BISHOP SCOTT.

Wilmington, July 9, 1853.

Rev. and Dear Sir.—In compliance with your request I throw together a few items in relation to Liberia.

It may be proper to premise, that I arrived at Monrovia Jan. 6th of the present year, and left for the States March 17th, having spent on the coast, counting the day I arrived and the day I left, seventy-one days—that I visited all the settlements immediately on the coast, (except Marshall,) Bexley on the St. John's, and Louisiana and Lexington on the Sinou river, and that I spent several days at each of the former settlements. I ought also to premise that the period embracing my stay on the coast forms the middle portion of the dry season, which, though it is the warmest, is nevertheless, in its bearing on vegetation, the winter season in that country. Vegetation, indeed is always green and flourishing there, but it is neither so vigorous, nor abundant, nor productive in the dry, as it is in the wet seasons. I saw Liberia, therefore,

in her winter dress, beautiful, and luxuriant as that dress was.

I need say nothing about the history of Liberia, as that is already before the public in many forms, but especially in two excellent and reliable publications, "Alexander's History of Colonization on the Western Coast of Africa," and, "The New Republic." I feel however prompted to remark that, in my judgment, there is probably no history of Colonization, and of the uprising of a new nation so strongly marked by providential guardianship, and interposition, as is that of Liberia. Let the attentive reader of the volumes above named observe how, from the very beginning and all along, God has watched over this movement. Let him note that of the many ship-loads of emigrants sent over to that coast during a period of some thirty years, not one has been lost by ship-wreck—how the hearts of the native chiefs have been opened to sell their land in favor of emigrants when those chiefs could not be prevailed upon by others to part with them—how in the contests these immigrants have had with the native population in which hundreds if not thousands, were opposed to their tens, they have been uniformly victorious—how they have been sustained in an unknown and hostile climate, and that in the midst of great exposure and hardships, until, from better acquaintance with the peculiarities of that climate, its terrors have well nigh vanished—how in a word, these colonies have multiplied, strengthened and improved until all of them, save one, have become merged into "The Republic of Liberia," whose independence and nationality have been acknowledged by some of the greatest nations on earth—let the attentive reader, I say, note all these things, and then ask himself the

question whether God has not been in a wonderful manner in this history. Surely Liberia must be the child of Providence.

I am not however going to write a eulogy of Liberia. This has been written quite often enough. Liberia, beautiful as it is in many respects, is like all other places on this earth—it has its advantages and disadvantages. Especially must it not be thought to be a paradise where men may live in blissful plenty without industry, care and a providential regard to the future. There, as everywhere else, it is, in general, only "the diligent hand that maketh rich." All I wish to do is to state a few facts which came under my own observations in relation to that country, and then to direct the attention of the friends of Liberia to what I consider the great wants of the country.

The climate of Liberia is decidedly pleasant. The country being intertropical and lying near the line, the weather is warm, of course. Then, as to temperature "summer lasts all the year," varied only by the wet and dry seasons; while, as to vegetation, spring, summer and autumn are strangely blended into one. Vegetation is always fading and dying and always springing into new life. The "sear leaf" is ever falling, and the tender bud opening, while the fruit tree usually has on it at the same time blossoms, ripe fruit and fruit in all stages of advancement. Bleak winter, with its frosts, snows, ice and leafless vegetation is unknown. Still as before remarked, vegetation is neither so vigorous, abundant, nor productive, in the dry season as it is in the wet.

The temperature of the air is singularly equable; the thermometer so far as I observed it while on the

coast, ranging between 78° and 86° —still the heat during the calm between the land and sea breezes, that is, between 10 A. M. and 2 P. M., is strangely oppressive and enervating, while the mornings and evenings are delightfully pleasant, as is indeed also the night. Yet it must not be supposed that the period of calm always extends from 10 A. M. to 2 P. M. These are rather the extremes within which it usually ranges. But it seldom occupies the whole interval, and sometimes there is no calm at all, the land breeze gradually drawing round by way of the north to the sea breeze position. A word about these breezes. From what I had read and heard I was under the impression when I went to Liberia that the land breeze blew from about 10 P. M. to about 10 A. M., and the sea breeze, the remainder of the twenty-four hours, with slight lulls between the breezes. My experience was that the land breeze (from N. N. E., N. E., or E. N. E.,) commenced about 4 A. M., often not 'till 6 or even 7, and blew 'till 10 or 11 A. M., or even 12 M., and then after a longer or shorter interval (or no interval at all as above) the sea breeze (W. N. W., W., W. S. W., or S. W.), set in and blew 'till about sundown, when it gradually died away, the remainder of the night from, say 8 P. M., being calm. Yet sometimes it died away earlier, and sometimes it blew all night.

The climate, in my opinion, is healthy, much more so than that of our own southern coast. I never saw a more vigorous and healthy people than are the natives, nor did I ever see the human form better developed. The acclimated colonists, too, enjoy excellent health. As to immigrants from another clime, they must pass through a process of acclimation which will in general be

severe or otherwise according to their own habits. If like many of the emigrants by the Morgan Dix, they should be reckless, spurn all advice and eat whatever comes to hand, and expose themselves unnecessarily to hot suns, and night damps, they must expect like them to be severely handled. But if they will take only the care which common sense would dictate in a new climate, they may in general escape with only a slight indisposition, which may not even confine them to their beds.

As to the habits of the colonists in regard to dress they are the same as our own in the summer seasons. Some wear thick clothes all the year; some thin, with flannel under clothes in the dry, and thick in the wet season; and some thin with flannel under clothes all the year. This last, both for economy and comfort, constitutes, in my opinion, the true dress for Liberia. As for myself I wore very thin upper and under clothes; but I found that, though generally comfortable, I was liable after severe perspiration, to cool too suddenly. I need not add that the natives wear almost no clothes at all—that children from ten to fourteen years have only the garment which nature gave them, and that adults are but little better apparelled.

The appearance of the coast as looked at from the sea is that of a low, flat, level country with numerous slight elevations, and here and there, as at the capes, an elevation of considerable height, all covered with a singularly dense and gorgeous vegetation. Many of these slighter elevations however are found on a nearer view, not to be risings in the ground but only huge single trees or groves of trees towering above their fellows, and which the natives have left standing in making what

they call their rice farms. The monotony of the view is also relieved by an interrupted range of hills or mountains which runs parallel with the coast some 20 or 30 miles distant, and extending from a few miles below Monrovia to, if I remember rightly, the neighborhood of Grand Cess. These hills which present a beautiful appearance from the sea, are believed to be rich in mineral wealth. But I could obtain no satisfactory knowledge in regard to them.

The beach is strikingly different from that of our own coast, and indicates the mild character of the climate. One sees no high, bold, sand hills, thrown up by the action of the waves or of strong winds. On the contrary the beach is smooth and regular like that of a peaceful bay, the broad yellow belt being interrupted here and there only by rocks or reefs of rocks extending short distances into the sea.

The soil of Liberia is various like that of other countries, but immediately on the coast it is generally a light sand with a mixture more or less dense of black vegetable mould. It is however strangely productive, though I think it would be soon exhausted by successive cultivation without help. In the Bexley settlement the soil is clayey and stiff—well adapted to the sugar cane and indeed most growths, but not so favorable to coffee as a lighter soil. The best soil in the settled portions of Liberia is said to be up the St. Paul's. Of this however I cannot speak from personal knowledge, as I was not able to visit the settlements on that river.

The government of the Republic of Liberia, which is formed on the model of our own, and is wholly in the hands of colored men, seems to be exceedingly well administered.

I never saw so orderly a people. I saw but one intoxicated colonist while in the country, and I heard not one profane word. The Sabbath is kept with singular strictness and the churches crowded with attentive and orderly worshippers.

The condition of the people is various as in other places. Some are becoming quite wealthy, many are in comfortable circumstances, while the larger portion are poor, some very poor; yet they seem contented, and, if their own declarations may be believed, would not on any account return to the States. I conversed with but one person who was discontented and desired to return to this country; but she had gone to Liberia with reluctance and was suffering, both in her own person, and that of one or two members of her family, with the fever. The truth is, embarrassing poverty in Liberia is usually the result of laziness and improvidence. "I went by the field of" more than one "slothful" person. "And lo" it was all grown over with "bushes and weeds." The soil is generally so productive that only ordinary industry and moderate care are necessary to secure the necessaries and many of the comforts of life. But the habits of some people are such that they would be poor anywhere. Whether however the Liberian be rich or poor, or however poor he may be, he is in the true and full sense of the word a *free man*. This to the colored man is the great charm of Liberia. Whether he has gone from the South or from the North, he finds instantly on landing in Liberia that he has entered a new atmosphere, and forthwith stands up at his full height, whether low or tall, in the conscious dignity of manhood, and may, and in his heart I have no doubt, does, exclaim in the language

inscribed on a curious banner the writer saw at Cape Palmas, "Independence! *Yes, we are free!*" He now feels for the first time in his life that his color is neither his fault nor his misfortune. I was much affected at an exhibition of the reverse of this feeling in Baltimore. I landed from the Barque in a small boat accompanied by S. Williams, and C. Deputie, two excellent colored brethren who had been the companions of my voyage, and also of much of my travels and toils in Africa. We were all going to the custom house to get our clearance, and I proposed that we should take an omnibus. "You can take an omnibus," said S. Williams, "but we will walk. We are not in Liberia now." O! I thought, were I a colored man, Liberia should be my home even if she held out far less advantages than she does. Yes, the Liberian may be rich or he may be poor, but be this as it may, he is at least FREE.

The great law of progress, seen to be so vigorously operating in this country, and other places, is not entirely dormant in Liberia. She is advancing in most, I think I may say, in all respects. Liberia as it is, is not exactly the same thing it was at any period you may select in its past history. Her course is onward. Even the "Sketches of Liberia," so truthful and reliable in its details that every one, who wishes to know what Liberia is, ought to read it with careful attention, nevertheless needs an appendix to adjust it to the present state of the country. Yet this progress is not as rapid as one is apt to think it should have been. In forming a judgment, however, on this point, the previous history of the colonists must not be forgotten—that a large proportion of them are liberated slaves, libera-

ted on the eve of embarkation for that country, and even those who had been nominally free had generally no training adapted to fit them for their new circumstances. Still their course is onward, and their future is becoming day by day more and more hopeful. Their triumph thus far over extraordinary difficulties insures the promise that the difficulties yet remaining will in time be overcome, and that Liberia will yet stand forth rich in all the elements of a great nation. Lord of the nation, hasten the time!

Brick-making has been introduced, and is prosecuted with some vigor on the St. Paul's. One kiln also, has been burned at Cavalla. The bricks are good though not as smooth as those made in this country. Brick houses are going up in Monrovia, and in the settlements on the St. Paul's river. Many of these houses are neat, some of them large and costly. A comparison of these recent structures with those of an earlier day, shows a most encouraging progress in mechanical skill.

Boat-building too, is carried on to some extent at Monrovia. The colonists now own some eighteen or twenty small sloops and schooners, built in the country. They are engaged in the coast trade. I saw two on the stocks. The number is constantly increasing as is also the skill of the builders.

Mercantile transactions, generally on a small scale, engages the attention of too large a proportion of the colonists, and only a few of those thus engaged do more than make a scanty and uncertain living, while too little attention is devoted to the cultivation of the soil. Still there is improvement also in this respect—slow it is true, but steady. I saw several beautiful farms which show

what may be done even under their present disadvantages.

Among the embarrassments, under which Liberia labors, first, I shall mention, as it is the first that arrests the attention of a visitor, is that of the want of good harbors. There is not a river in Liberia navigable for vessels of even a moderate tonnage. They must lie in the open sea from a half mile to two miles distant from the beach, and discharge, and receive cargo by means of small boats—a very tedious business. It is true vessels generally ride safely if their ground tackle is good. For although the ground swell, which is sometimes, especially in the rainy season, very heavy, sets directly on shore, yet tornadoes and storms nearly all blow from the land. The only way in my opinion in which this difficulty can be obviated, and obviated, I have no doubt it will be one day, is by building long wharves and breakwaters, as is now being done on our great lakes. As this work however will involve a very great expense, the government will not be in a condition, unaided, to undertake it for some years to come. In the meantime great facilities in loading and unloading vessels might very easily be provided in suitable lighters or boats, and I am surprised, I confess, that they have not already been provided. There is a strange want of energy and enterprise somewhere.

Another embarrassment is found in the want of suitable materials for fencing. While they have timber suitable for almost all other purposes, and an abundance of it, they have no rail timber. Hence few of their farms are enclosed, and the few domestic animals they keep are a source of great trouble to their owners, and of dissatisfaction to

their neighbors. Most of the heart-burnings and neighborhood strifes in the farming settlements arise from this quarter. How is this want to be met? Stone fences perhaps are out of the question, as in many neighborhoods there is no stone suitable for the purpose, and, where there is, the expense of collecting and building is greater than the colonists generally are able to bear. Some indeed make fences by driving stakes into the ground very near together; but the labor is great and the fence will last but a few years. Some by planting stakes at short distances and interweaving small poles. But these are frail and last but a short time. Their main resource is, I think, in *live fences* or *hedges*. They have several trees and shrubs suitable for this purpose, as the palm, the lime, the soap tree and the croton oil shrub. I saw hedges of all these different plants excepting the soap tree. The croton oil shrub, however, I think makes the neatest and best hedge—a hedge the most easily made and kept in repair, as all they have to do is to cut the slips and plant them. Upon the whole I cannot but think that even with the means at their command, they may quite easily enclose their grounds if they will bring to the work only a moderate share of industry and perseverance. Some have set the example. Why is it not followed?

Another difficulty lies in the high price of lumber for building purposes. It was selling at Cape Palmas when I was there at \$60 per thousand delivered. Heretofore it has been either imported from abroad, or cut in the forests by means of whip saws. But this labor has been found too severe and exhausting in that climate for even strong men,

and many have been hurried by it into an early grave. This want however seems to be in a fair way of being met at an early day. Already two steam saw-mills have been established, one at Bassa Cove, the other at Greenville. I visited both these mills. They were doing but little indeed, mainly because, as I was informed, they could not get suitable engineers to manage them. Still they had done something and reduced very considerably the price of lumber in those localities. Can not colored men be found acquainted with machinery, and capable of managing such mills who are willing to go to Africa? They are much needed there and could make fine wages. While these mills should be sustained, my opinion is that settlements ought to be formed at the rapids of the rivers, and saw-mills erected to be driven by water. Such mills are more simple in construction, more easily kept in repair, and more easily managed. Timber too, would be more convenient, and sawed lumber more easily rafted down the river than logs. Another consideration may be mentioned in favor of this project. The formation of settlements at the rapids of the rivers would constitute an important movement towards the interior, and the sooner and the more rapidly the colonial population spreads in that direction the better for Liberia. All seem to be agreed that the soil is better in the interior than on the coast, and the climate healthier.

Beasts of draft and burden constitute another and very pressing want in Liberia. I heard of one horse in the Republic, and saw one donkey, and one or two yokes of native oxen at Cape Palmas, though I understand they have seven yokes there. Burdens of all kinds are

carried by the natives, the lighter on the head, the heavier swung on poles on the shoulders, and gardening and agricultural operations are performed by hand, and mostly by native laborers. But it is all a small and slow business, and Liberia can be nothing more, without beasts of draft and burden, than a nation of gardeners or very small farmers. This want will be found, I think, closely connected with one above mentioned—the unenclosed and exposed condition of their farms. To this point in my opinion the attention of Liberians, and of the friends of Liberia ought to be anxiously directed, and some means adopted at the earliest possible period to meet this great want. If there is any insuperable difficulty in the way of raising horses—why may they not have native oxen in any desirable numbers? I must think there is a sad want of energy and enterprise in regard to this matter.

I am not done with wants yet. Liberia cannot be injured in the eyes of any but very silly persons by spreading her wants before the public. They ought to be known, and they ought, can, and must be met. Among her other wants, Liberia very much needs a regular and frequent mode of transit from point to point along the coast, for both persons and papers. As matters now are, if a man leaves Monrovia for one of the lower settlements, he may return in two or three weeks, he may not get back for two or three months. There is no regularity, no certainty. The different settlements are practically almost as far from each other, as if they were located on different sides of the ocean. This ought not so to be. There should be a packet provided of at least ninety or one hundred tons to run regularly between Mon-

rovia and Cape Palmas, making a trip in from two to three weeks. A greater blessing could scarcely be conferred on Liberia. It would equalize prices in the different settlements, promote a healthy trade and tend strongly to bind together the different settlements in one great brotherhood, and, at the same time, it would greatly facilitate the operations of all the mission establishments on the coast. The income from passengers and freight would go very far at once towards meeting, if it did not indeed more than meet, the entire expenses of the enterprise, and in a few years it would be, I have no doubt, a source of gain. The day such a vessel should appear in the roadstead of Monrovia would form an era in Liberian history. I recommended this enterprise to our missionary board, mainly for the accommodation of our missions. But the project is of too general, and too secular a nature for a missionary society to take hold of it. I now most heartily commend it to the colonization societies with the expression of this conviction, that if the project of such a packet should be carefully drawn up and laid before the public, the necessary funds could be obtained without interfering with the ordinary collections for colonization purposes. Who would not help on with such an enterprise? The friends of Liberia and the friends of Missions in Liberia would

unite in this work, as I verily believe, with strong, and ready hands. *Try it.*

One more want and I have done. The price of dry goods, groceries, and foreign provisions is very high in Liberia. It costs more to live in Liberia, *in any comfortable style*, than in Philadelphia, or New York. Cannot something be done? I fear there is a disposition somewhere to speculate on those poor people. Ought not the matter to be inquired into? I commend the subject to the attention of the Colonization Boards, and suggest that they appoint jointly or in any way they think proper, a strong and judicious committee to visit Liberia and inquire into her wants and the best methods of meeting and removing them. I think the money spent on such a mission would be well laid out.

I fear I have extended this article to a tiresome length, and yet I have many things to say. I will however close with this remark, that in my judgment, the bearing of African Colonization on the cause of Christian Missions in that vast peninsula of darkness and sin ought to be sufficient, in the absence of every other consideration, to secure for that great enterprise, the warm and steady support of every lover of Christ.

Yours, very truly,
L. SCOTT.

The Colored Race.

FROM an interesting essay, published in the Boston *Courier* some months ago, we make the following extracts, which present the views of a dispassionate writer on a subject

that has been a theme of much injudicious wrangling and unprofitable discussion; and with which it is the policy of this Society not to intermeddle, or in any way to be

connected; which policy we endeavor so far to observe as to exclude from the Repository all articles having a tendency to encourage the agitation of the subject.—As we have frequently stated before, the great object of the American Colonization Society is to afford an asylum, and the necessary aid to reach it, to the *free* people of color in this country who desire to emigrate to the land of their forefathers. If slaveholders choose to liberate their slaves, that they may enjoy freedom in Liberia, we, of course, will not object to send them, especially if the liberality of the owners should be extended to the furnishing of the necessary means to enable us to do so; which has frequently been done; in some instances, to the amount of several thousand dollars. But we would have it understood that further than this, this Society sustains no relation to the institution of slavery.

In introducing the essay, from which we make the following extracts, the editor of the *Courier* says, "The writer is a Massachusetts man, no way connected with any institution or interest which might bias his understanding of the matter. His remarks commend themselves to the earnest notice of every one who wishes to find honest opinions on a subject which so few can handle with unclouded judgment and calmness of temper."

SLAVERY.

The reaction that usually follows undue excitement is now fast showing itself in the state of the public mind regarding the much vexed subject of negro slavery. Overheated zeal, which acts without knowledge, leads usually to such results. The fierce, indiscriminate and violent onslaught upon the slaveholding part of the nation by a philanthropy that, in many of its phases, well deserves to be called "malignant," has contributed far more than all other causes combined to the enactment of a fugitive slave law, which, but for the recent anti-slavery agitation, no one would have deemed necessary, while it kindled a storm of excitement which, at one time, threatened to engulf us all in one common ruin. Fortunately we had a man at the helm whose wisdom and courage proved equal to the emergency, and the speech of the 7th of March brought back reason and good sense to take the place of violence and fanaticism. Such were the fruits and direct results of the Anti-Slavery excitement that has swept over the North, and which, like the whirlwind, after accomplishing its work, is now fast subsiding into a calm, leaving the tracks of its progress for our warning and instruction.

Amid the excitement of a zeal inflamed by exaggerated stories of the sufferings of the slave, it is not, perhaps, surprising that but few attempts have been made to look at the great question of negro slavery as it in fact exists, and to discuss it in the spirit of a wise deliberation and a sound philosophy.

Slavery is a sin, we are told, and therefore we must go to work at once and demolish it; no matter how long the evil may have existed,

—how it may be interwoven with the education and habits of the slaveholder; no matter what may be the consequences to the white race or to the black race, or to the government which protects both races. When the mind has lost its balance by looking for a long time exclusively at any one of the wrongs, real or fancied, of society, it no longer inquires as to consequence, but fondly imagines that in this particular case the natural laws which regulate the action of the mind, and govern in all matters of human agency, will be suspended,—that in this case we may give up our experience of the slow growth of all reforms that are valuable, and, having decided on what is right in the abstract, we should rush on, no matter with what violence, to attain it, regardless of all consequences, immediate or remote, in the attainment of the desired object. "*Fiat justitia ruat cælum*" is the motto under which many of our philanthropists shelter themselves—a motto which may be used for the best or the worst purposes—which, as rightly understood, is true, but which, as often applied, may be the greatest falacy, and lead to the most fatal results.

Slavery is said to be a sin, but yet we find no direct prohibition of it in the Bible, but on the contrary the relation of master and slave is more than once recognized there, while it is certain that for some purpose God has permitted its existence since the creation of the world. That he intends American slavery to be an exodus of the African race, from their native barbarism, and a means of educating and fitting them for the great experiment of self-government, seems not improbable; and this supposition derives more force from the fact that

there seems to be no other way in which they could be thus educated, since it is only as a subject race that they can exist and flourish in contact with the whites.

The laws governing the intercourse of races are established, we must suppose, for wise purposes, since they are universal and immutable. Wherever the colored and white races are brought into competition, the weaker race disappears as rapidly as the North American Indian yields to the rising tide of civilization. The condition of free colored people in our large cities is, with few exceptions, deplorable in the extreme. They enjoy a nominal freedom, to be sure, but it is only to make them see more plainly and feel more deeply the utter hopelessness of their social position.—They exist by hanging as it were upon the skirts of a society which disowns them, the victims too often in our largest cities, of want, disease and vice, though often found industrious, orderly, and in their outward condition, comparatively prosperous. In New York and its vicinity, it is said that settlements are found in a condition of the utmost wretchedness. Their children mostly die early, and were it not for constant accessions from the South, every vestige of the race would disappear in a very few years from the free States. That they cannot exist in any numbers in a state of freedom with the white race is certain, and in the event of immediate emancipation where the blacks existed in large numbers, a collision and conflict between the two races must inevitably take place, and end only with the expulsion of one or the other.

The existence of the colored race is only suffered at the North, because of the paucity of its num-

bers. The importation of a hundred thousand of this race into any one of our free States would soon satisfy us of that fact, and yet we call on the South to free their slaves at once, and apply every term of reproach, vilification and abuse to them, because they are not ready to take our advice. The slaves of the South are well clothed and fed, and taken care of in sickness and health, in youth and old age, and, with very rare exceptions, they are well treated. As a class, they are probably more cheerful and happy than any other, and that they increase rapidly furnishes strong evidence that they are in a position best suited to their present condition.

It is pretended that in England this prejudice against color does not exist, but of that we have no evidence. A few blacks have appeared in London as curiosities, and been petted by society, especially by those desirous of making show of their sympathy for the slave, and that, too, in a city where one hundred thousand people rise every morning with no other dependence for a dinner than a casual job or a crime. But let a few thousand of our free blacks settle themselves down in that great metropolis, and enter into daily contact and competition with its citizens, can any one doubt that their fate would be precisely the same as in our free States, and such as it ever must be by the immutable decree of Him who has ordained that races differ widely in traits of character and physical conformation can never flourish together. * * * * *

That the two races cannot co-exist and flourish in any considerable numbers, except where one is the acknowledged superior, is proved by all the experience we have had upon the subject; and, if I am not

mistaken, by the history of the world, since the first man was created. Whether the African race is sufficient in and of itself to make progress, if left entirely to itself, is another question, and one of great interest. It is clear that the experiment cannot be tried in this country, as there is no part of our territory in which that race could ever remain long by itself. The problem must be solved in Liberia, whether, if left to themselves, the freed slaves will retrograde from the point of civilization to which they have attained in slavery, or whether they will retain and improve upon it.—From the experiment as thus far tried, we have great reason to hope, not only that the Liberians will be able to sustain themselves, but that they will introduce the arts of life and the blessings of the gospel to their benighted countrymen, while they help to extinguish that inhuman traffic which has so long tempted the cupidity of the stronger races.

It may be a compensation, that if Africa's children have been dragged through the horrors of the Middle Passage, that their descendants have been returned with the germs of civilization, acquired during their long servitude, to take root upon their native shores, and finally to bring the dark race within the pale of civilization and christian nations—perhaps, in some respects, to out-strip them all. * * * * *

Those who imagine that they are building up a reputation by their efforts in the cause of abolitionism, and that the future will accord them the merit which the present refuses to allow, will find themselves entirely mistaken, for the reason that, however good may have been their intentions, they have proceeded upon a false basis, by undertaking to do what in the nature of things can-

not be done. Immediate emancipation would be immediate extermination. The difficulty exists in the constitution of the negro race, and the entire incompatibility of the two races with each other, when brought together in a state of equality.

Nor can this state of things be changed until the Leopard changes his spots or the Ethiopian his skin. It is no part of wisdom to attempt to ignore this great fact of creation, and to cast the blame on the white race where it does not belong. It belongs, if anywhere, to Him who made both races,—who has ordained for a wise purpose, we must suppose, that they cannot both live and flourish together—but has given them different parts of the earth to inhabit;—who has permitted a por-

tion of the less favored race to be for a time the servants of the stronger—perhaps that they may carry back those seeds of civilization which shall spring up and grow in the land of their forefathers.

In this view the American Colonization Society presents the strongest claim upon our patronage and support. It offers the only feasible plan for the amelioration of the condition of the colored race, and of finally redeeming them from a land of bondage, not to perish miserably in contact with another race, but to take a stand as men, and to lay the foundation of a civilized republic which shall be known and respected throughout the world.

A FRIEND OF THE COLORED MAN.

African Superstitions.

WE have repeatedly published notices of the various absurd superstitious opinions and practices of the unenlightened aborigines of Africa; which opinions and practices are strongly interwoven into their social systems and domestic arrangements; and which can be fully eradicated in no other way than by the introduction into that dark land of the institutions of Christianity, and the customs of civilization, by the labors of missionaries, and the example and influence of agriculturists, mechanics, artisans, and others, peaceably and successfully pursuing the various avocations of civilized life, and thus exhibiting practical evidence of the vast superiority of such customs to

their own debasing rites and degrading practices.

Among the numerous absurd and murderous practices that prevail in Western Africa, that of trial by *saucy-wood* is probably the most revolting, and has perhaps caused the death of more persons than have fallen in the sanguinary conflicts of belligerent tribes. Through the example and influence of the citizens of Liberia, and the efforts of missionaries, both white and colored, much has been accomplished towards the suppression of this murderous practice among the natives residing in the vicinity of the Liberian settlements; but a great deal remains to be accomplished, before this and other absurd customs

shall be entirely abolished among the native inhabitants of Africa.

In a letter to J. H. B. Latrobe, Esq., dated July 12, 1852, Dr. McGill writes as follows :—

“One of our colonists attempted rescuing a native woman, charged with sorcery, from a party of her tribe, who were determined that she should drink the poison, sassy bark infusion. He succeeded in his humane purpose, but was himself severely beaten by her infuriated accusers. In the general fight that took place between the relatives of the woman and her accusers, one of the latter was stunned by a blow, whereupon the American was seized and confined in one of their huts. The affair was made known to the colonists, with many exaggerations, and in ten or fifteen minutes they were under arms and ready for a general engagement. Upon enquiry, it was ascertained that the American had been confined in a house merely to save him from further injury.”

“We have been on the look out for many years, for some favorable moment for effectively declaring our repugnance to witnessing the barbarous murders that are so frequently perpetrated, by the sassy bark ordeal, in full sight of our very doors. When the poison fails in its deadly effects, they not unfrequently treat accused parties most inhumanly, and at last beat them to death with clubs. We have taken advantage of the present outrage on one of our citizens to insist upon the abolition of the custom. It would be tedious to enter into a detail of all the arguments used on the occasion, as we were “palavering” the best part of two days. We have not succeeded in the full

accomplishment of our objects, yet we have had conceded to us powers which, if determinedly yet prudently exercised, will, we trust, eventually lead to the entire suppression of the custom. We can now exercise our humane efforts to save these poor wretches from being murdered in our colony, without encroaching on what is considered the reserved rights of the natives.”

In a letter addressed to Moses Shepard, Esq., of Baltimore, some fourteen years ago, Dr. McGill gave a graphic detail of the horrors of the system of trial by saucy-wood. And as that letter has never appeared in the Repository, we give it a place in our present number.

HARPER,
Cape Palmas, Oct. 6, 1839.

TO MOSES SHEPARD, Esq., *Baltimore.*

There exists on the western coast of Africa a species of trial for imputed crimes, approaching very near to that of the ancients; indeed the forms are the same. The accused is required to pass his hand over an iron bar, heated to redness, to insert it in boiling oil, or to partake of a decoction of the poisonous bark of the saucy-wood. The two latter modes of trial prevail on this part of the coast, the former I have only heard of as being practised in the neighborhood of Cape Mount.

Here it is quite traditional, that if an innocent man partakes of the bark, it proves innocent—but its effects on the guilty are invariably destructive to life. So confident are the natives in our vicinity, of the infallibility of this test, that when accused innocently, they scruple not to swill three or four gallons of the decoction. Having once escaped its poisonous effects, they

become intrepid, and are repeatedly willing, on the most trifling occasions, to submit themselves for trial in order to gratify the continual and persevering enmity of an accuser.

A celebrated individual was not long since seized with an acute disease, which speedily terminated his existence. After his interment, the relatives of the deceased consulted the doctors in some of the neighboring towns, as to the cause of his death. (These miserable impostors profess to have the power of demanding an audience of his satanic majesty, from whom they receive such information as is necessary to give satisfaction.) In two days the answer was given, accusing an individual who had rendered himself obnoxious to the family, as being the cause of his death by witchcraft. This was sufficient, and one of three alternatives was left him. Either to confess his guilt and be mulcted in a heavy fine, to flee his country, (which they generally can effect if anxious,) or to swallow the decoction. He, however, preferred the latter, trusting in his innocence for his escape from danger.

On the day appointed the culprit was led to a remote spot from the colony, and witnessed the preparation of the bark. This merely consisted in separating it from the tree, cutting it into small pieces and pounding it in a mortar, with the addition of two gallons of water. The quantity of the bark used in this case did not exceed one pound. After the water was suitably tinged, it was poured off and the individual required to drink, which he did without any reluctance. Having drank nearly the whole, he started on his return to town, and accomplished the walk of more than a

mile with ease. After his arrival in town, he was kept constantly walking, in order to allow the poison its full operation. Short periods were occasionally allowed him to expel the contents of his stomach.

During this promenade, he was constantly muttering—"If I am guilty of the crime alleged against me, may I be seized with cramps! may my breath be cut short, and may my body be transferred to hell."

This was continued quite five hours, by which time the whole was expelled by vomiting. He vomited with ease, labored under no extraordinary degree of excitement, and frequently conversed and laughed with those around him.

I have since seen this man, and find that he enjoys good health, and felt himself relieved entirely of its effects after a half day's rest. This case, however, is not a fair example, his accusers did not seem anxious to push the affair to extremes, or they would have doubled the quantity used.

January 3. Since penning the above communication, an effort has been made by Messrs. Wilson and Payne, for the abolition of this diabolical custom. The king and head men very readily assembled, and after a discussion of the question at two or three successive meetings, it was finally resolved that saucy-wood, or the trial by saucy-wood, should forever be abolished.

In ratification of the agreement, the Rev. Mr. Wilson prepared a sumptuous feast, to which all the nobility were invited. This seemed to finish the affair, to the general satisfaction of all parties. This agreement was entered into by the patriarchs of the community, the persons who are the most likely to be exposed to the dangers of the ordeal, but it has subsequently ap-

peared that the coincidence of the inferior individuals of the community was also necessary to the faithful observance of any law or agreement infringing on customary and habitual usages.

On the 4th January, 1840, about one month from the ratification of the agreement, a woman was accused of witchcraft, or of having by some underhand means caused the illness of her step-son. She denied the charge, and consented to undergo the trial. It was the intention of her accusers to have administered the drug secretly, hoping to elude the vigilance of the missionaries. This, however, they were unable to accomplish, as one of the natives conveyed the intelligence to Mr. W. He being informed, had the king and head men assembled at an early hour, to expostulate with them against its administration; and urged the right he had from their agreement to require their liberating the woman immediately.

After evasions and objections on their part of every kind, they finally announced it as their intention to continue the custom in spite of remonstrances and every other means that might be instituted for its suppression. They farther said that the woman had already taken the saucy-wood, for which purpose they had carried her in the woods before the sun rose,—and wound up the affair by requesting Mr. W. to go home and not to interfere in future with their saucy-wood palavers.

The woman before mentioned, commenced taking the decoction at 5 o'clock, A. M. She was of a stout make, rather corpulent, and thirty-five or forty years of age. From all accounts, she was of a strong constitution, indeed her extreme endurance of suffering, eminently proves that disease had never made any serious impression on her.

When I first saw her she had taken the drug, and was walking in King Freeman's town, surrounded by several hundred of the natives. The opposition offered to its exhibition seemed to have infuriated them, and it was their determination that she should die. I immediately joined the crowd in order to note its effects.

This was at noon, and it had been perfectly clear all the morning, the thermometer at 87 degrees. The woman seemed much overcome by fatigue—and exhausted from having been continually driven about all day. She could scarcely support herself on her legs, but tottered after the manner of a drunkard—occasionally she sank to the earth. Availing myself of one of these favorable periods, I examined her pulse, and it beat one hundred and two in a minute—the pulse was soft, easily compressible, and seemed to undulate beneath the finger, but was regular in its beats; in this state it continued for nearly two hours.

Her eyes were red, arising from the turgescence of the conjunctival vessels, and was glazed, she could look steadily on nothing.

The posterior muscles of the neck seemed to have lost their power of contraction, in consequence of which her head was allowed to roll heavily on her shoulders and breast, while supported in a sitting position. Although the day was exceedingly warm, yet the surface of her body was perfectly dry.

Her lips were parched, and she made several ineffectual attempts to expel a quantity of frothy spittle, deeply tinged with the bark, that had accumulated in the mouth.

She remained sitting five minutes, when she was again aroused by her inhuman tormentors, supported on either side by two of them, she tottered forward, in fifteen minutes more she again fell, apparently in-

capable of farther muscular exertion.

She yet retained the power of speech, and denied the charge brought against her. "But," says she, "if I die, the sick man will never recover, his fate is interwoven with mine—kill me as soon as you please." This increased the barbarity of her attendants, whereupon they lifted her again on her feet and urged her onward. In her attempts to walk she fell prostrate on her face. She was now seized by two men, one at each hand, and dragged over the gravel and stones until her thighs, knees and shoulders were cruelly torn, and bleeding. The poignancy of her suffering revived her; she was again uplifted, and staggered nearly one hundred yards, and fell with her head against a stone that made a fearful gash over the right eye.

This afforded these fiends infinite amusement; they evinced their joy by repeated yells. Unable to control my feelings any longer, I approached her, and by voice and gesture succeeded in dispersing the crowd for a moment.

I was at first respectfully, and afterwards harshly commanded to leave her. After a confusion of a few minutes, they were prevailed on to listen to my remarks. I told them that they had given her the poison, and that it was likely to do its work, and requested them to place her in my charge, or suffer her to die in peace. They began to betray marks of impatience, on which I farther promised them that providing she was placed in my hands, I would obligate myself to cure the man she was accused of having poisoned. Their steady answer was No! She was snatched away from me, and they continued their horrid work of death.

Finding that she was so far gone as to render hopes of recovery entirely out of the question, they dragged her to the sand beach, and laid her in the dry and hot sand, which was indeed intensely so that I could not bear my hand in it a few seconds without pain. Her breathing had now become hurried, the whole body moved at every inspiration, the abdominal walls had fallen in, and seemed to touch the spine.

Two o'clock. Sand was now thrown into her mouth and eyes, and attempts were made to strangle her. This cruelty caused an effort that I did not think her capable of; for she again arose in the sitting posture, and spit out the sand.

The anxiety for her destruction seemed to increase, with this unlooked for evidence of strength. A half gallon more of the decoction was brought and presented to her, she refused it and clenched her teeth. She was now thrown on her back and forcibly held so by persons standing on her legs and arms, another placed his foot on her face, so as to keep the head steady, while attempts were made to pour the liquor down her throat with a funnel; failing of success in this they poured it in her nostrils, and had the quantity been sufficient, would have drowned her with it. Her struggles during this performance overthrew all those who held her, and she started to her feet, but fell immediately.

Attempts were made to cover her entirely with sand, in order to suffocate her, but she easily threw off the load. All their attempts to murder her proving abortive, they now determined on drowning her in Shepard's lake. To accomplish this, she was dragged a half mile farther on the beach, but before reaching

the lake, they were checked by the presence of too large a number of the colonists, and they retraced their steps; only in returning, they dragged her through a species of dwarf palm, the leaves of which are as piercing as needles—they were thus occupied a minute or two when she broke from them, and walked five hundred yards. With this exertion her powers entirely failed, and afterwards she was nearly passive under all they chose to inflict.

Three o'clock. She has again had a half gallon more of the potion poured into her nostrils—her tormentors are fatigued, and allow her a few moments respite. Her pulse scarcely perceptible, 90 in a minute, breathing laborious and hurried—eyes half closed, and appears unconscious of every thing around her.

Half-past 3. They have dragged her to the margin of a stagnant pool of water. Poured water into her nostrils, and placed their hands on her mouth to prevent the passage of air into the lungs, and finally they clasp her about the throat, and cover the superior half of her body entirely with sand, she struggling, and endeavoring to throw it off; finally in this way they succeed in murdering a human being, whose only crime was that she was forced to believe that she was a witch.

I here give you a faithful but appalling history of the transactions in our vicinity. The whole scene was enacted in Cape Palmas—the colonists, and even the children were eye-witnesses—even in sight of two missionary establishments, and yet we must calmly look on and say nothing.

Humanity shrinks on the representation of such barbarities. I ardently look forward to the period when we shall be allowed by force of arms, (since persuasions effect

nothing,) to abolish this system of murder, in our immediate neighborhood.

The greatest obstacle to the abolishing of the custom arises from the natives being divided into families. They always accuse individuals belonging to a family, with whom they have a feud—of course this creates a desire to retaliate—hence the great obstacle that has prevented the success of the missionaries.

Not less than ten individuals have taken it within three weeks; only three have died. The escape of so large a number may be attributed to the strength of the preparation, or to the lenity of those who are appointed to prepare it.

Young and vigorous men are those who most strenuously oppose any measures for its suppression.—They are the least liable to be accused of witchcraft. The old and ugly are those who dread it most—I may include the deformed. The young men retain the usage, as it is the only means of keeping the older in check, otherwise they would prove the greatest tyrants that ever lived.

As strange as it may appear, and as dangerous as it is in reality, there are those among the natives who will avow themselves wizards or witches in order to revenge themselves on a person against whom they have a private pique.

Cases have occurred here, men have gone to the houses of sick persons, knocked at the doors, and informed them in a feigned voice, that they were the originators of the disease. This fills the inmates with dread, and none are so bold as to come forth and detect the prowler, lest they themselves may be exposed to their necromancy. Not long since, an instance of the kind occurred, but the wizard "caught a tartar." A friend of the sick man

was in the house at the time, and instead of coming out, poked his gun through a crevice, and lodged its contents in the fellow's back; he got off, but on enquiry the next day, the wounded man was found, and of course was disposed of in a very summary manner.

The doctors are frequently applied to for some article to ensure the death of an enemy. These fellows invariably furnish something—whether to effect the object or not I am unable to say. Should the individual happen to be taken ill, however, the doctor immediately comes and lodges secret information. In such cases, the culprit is so overcome with surprise, that he

pays a fine and promises to remove the cause of sickness, and should the powers of nature happen to aid him, he gets clear, but should the sick man die, he is compelled to drink the saucy wood.

Very respectfully yours,
SAMUEL F. MCGILL.

NOTE.—In the letter of Dr. McGill of the 12th July, he adopts the term Sassa Bark or wood. The word is so pronounced, but, it is evidently a corruption of the adjective Saucy, used synonymous with bad, dangerous, malignant, &c.—Thus, a dangerous bar at the mouth of a river is Saucy—a venomous snake is Saucy, &c.—*Ed. Jour.*

[From the Maryland Colonization Journal.]

An Interesting Letter from Cape Palmas.

DR. JAMES HALL.

My Dear Sir:—I send you the following letter from Rev. A. F. Russell, of Cape Palmas. It may please your readers if it were published; you know the writer well.—He emigrated to Liberia when a mere child, grew up in that country, was educated in our schools there, and for some time was a member of my family, while I had the superintendence of the Liberia Mission, and lived in Monrovia. Mr. Russell came to the United States in 1848, and was ordained as a Minister of the Gospel. He has also been a member of the Senate of the Republic of Liberia. From such a man the people of color of this country should learn wisdom.

Yours respectfully,

JOHN SEYS.

December 28th, 1852.

MT. EMORY, Cape Palmas,
July 13th, 1852.

REV. JOHN SEYS.

Dear Sir:—One or two days after our arrival in this place by the barque

Liberia Packet, I took the liberty of addressing you a few lines. What I wrote then it would be hard now to tell, unless I gave the first impressions of Palmas as received on the ground after my arrival. Hoping this may find Mrs. Seys and the young gentlemen, your sons, and Miss Mariah, the Liberia girl, well—I venture to write you again, especially as I hear no name more in Palmas than Mr. Seys—and no memory cherished with deeper respect.

Whatever may be my love for Palmas as a Cape, and the surrounding country as land—I assure you I never met with a finer set of people. From the top of the Cape to the crown of Mt. Tubman, I have been treated like a brother and a pastor, by all classes and all denominations. In my opinion of the people, I do not now think I am deceived. Methodism is deeply rooted in this place to stand, to grow, and live as long as the colony lives; the M. E. Church has only to fear God, and be ashamed of sin.

You know we have three preach-

ing appointments here. One at Mt. Emory, one on the Cape, and one at Mt. Tubman. The people attend not only preaching, but every other means of grace regularly and cheerfully—and amongst them, there are doubtless many sound-headed and sound-hearted christians.

We have had a good season of revival too—and this year we have received into society over fifty persons. Our schools at Barrika and Sarrike, in the country, are said to be in better condition than usual. Indeed all of the schools, Sabbath and day, about here, seem in good condition. I attended and witnessed an examination at Mt. Vaughan, of the P. E. Mission of an American school, and confess I was much delighted.

The different denominations labor side by side with much brotherly love, and great harmony. Bishop Payne is here with his reinforcements for his mission. We have also commenced *at last*, at Cape Palmas, the long contemplated stone church. The edifice will be 54 by 35 feet, 3 feet for the foundation—above ground, 16 feet wall upon foundation, as a gallery is contemplated. This is not too large, as our members are over two hundred, and the average attendance large. Lumber, and men that used to get it, are growing scarce. Lime is dearer—stone work higher than in the Republic. The estimated cost of the church is over four thousand dollars. The people have resolved to put forth a strong effort and raise five hundred dollars of it, which will be well for Palmas. We sincerely hope, if the Board intends to build this church, they will furnish the means at once—four hundred dollars was appropriated in 1851—this was laid out in stone. This year six hundred dollars was given. After buying some three hundred bushels of lime,

and engaging some hundred and fifty dollars worth of lumber, the building committee resolved to take the balance and go on. The foundation is dug out, and the stone being laid—progressing finely. This, however, will merely start the work—and you know the harm it does walls to lay exposed in this country, and at the rate the appropriation is coming now, the rain will beat bitterly. The building committee is A. Wood, S. Smith, P. Gross, N. Jackson, and H. Hannon, careful men. I reckon you recognize some of them, at least. Any aid from our white and colored friends in the regions of your travels, would be very acceptable, as many might give to the cause of Missions who would not give to Colonization, would contribute to raise a christian bulwark against heathenism, who would not help a black man to come to the land of his fathers.

This country is indeed a beautiful one; I have seen, I think, nothing to surpass the region around Palmas, and on this coast. The hills, the valleys, and the plains are finely dispersed, and the dweller in the land can choose from either a delightful spot to suit his taste.

The soil right here on the beach is unusually good, for lands so near the seashore, and ten or twelve miles interior—and as much farther back as one might choose to go, the soil is of the first quality.

Palmas, too, were there enough money in it to encourage the trade, and power to open the road, is as great a trading point as any with which I am acquainted. Thousands and hundreds of thousands of interior natives, from forty to two hundred miles back, never think of trading to the sea side. Thousands within forty miles, on account of petty differences, never make oil, &c. for the market. Besides what

they make and use for home consumption they care but little. The palm tree casts her annual riches on the ground to rot. Still agriculture is sadly behind what it is in the Republic. I see but little of that go-a-head principle that has marked the windward settlements the last two or three years—and even there, we are just opening the doors to the blessings of the soil, just beginning to realize what kind Providence has in store.

Here, in Africa, we have all of liberty we could ask—all that the white man can enjoy. What portion of essential freedom have you that the Republic of Liberia has not? Is it a disgrace for you to enjoy it because there are serfs in Russia—peasants in England and Ireland? How can it be thought by a colored man, a poor ninety-ninth rate being in America, that he is disgracing himself or blighting his honor, to leave America, before all his brethren are free? Where is the honor of hopeless oppression? Where is the honor arising from holding a few self-torturing, feeble, worse than time-wasting anti-slavery meetings in a free State? Telling over to each other what they have experienced a thousand times, and will experience a thousand more, without altering their condition. Why sing to each other, we are degraded, oppressed? We free people choose to be so, because our brethren are just like us—are oppressed! I see heathens every day who choose to be so, because their fathers were.—Refuse the boon of liberty because it would please the Colonizationists for me to be free in Africa! And suppose it pleased the devil, would it alter the fact, or thing? Have you not seen it—men refuse to seek salvation, because it would please certain portions of the church?—

Does his refusal hurt the church, who labors, or God, who is ready to confer the blessing? Or does it not show a case worse than the fabled dog in the manger? America is the place of our nativity, says the free colored man. It was ours too.—What have I to do with a native land, that never saw one of my race a free man, but to leave it, for the black man's home, where he is lord of the whole soil, where he claims a Continent, and no one dare question his right thereto. There is no glory in native shame; and there is shame attached to hopeless slavery, to oppression, where it can be avoided, and where the oppressed can be separate and set up in a good land provided by the hand of a friend—for Colonization is in its measure, and no short one either, the black man's friend, as verily as the Gospel is the friend of sinners. How miserable it looks to see a parcel of free blacks inflated by Garretson, Abby Kelly and others, with a nonsense that is to fall upon, and is falling upon the blacks only, who are thus made the cats-paw of foul and false mercy, to refuse conviction and fight against the only practicable hope before them—sinking every day and refuse to be saved because a Colonizationist comes to their aid, and comes honestly, without sophistry, or hypocrisy—without a crocodile tear, telling them what I now know to be the *truth*, and which they could see if they would. In the United States you are only men in shape—and when slave labor is no longer needed, years hence, you will remain in the United States if you will—holding a position somewhat analogous to the orang-outang, "an animal," they will say, "something like a man, that used to work with our oxen, plough with our horses, hunt with our dogs," &c.—What is the hope of the American

black? Is it to be annihilated and lost in the Irish, German and other "streams pouring in?" This would do, were it not that the mark of slavery of himself or his ancestors, was not indelibly impressed upon him in the color of his skin.

Well, in Liberia we do live on our own land, in our own houses, whether they be thatch, log, framed, brick or stone. We do not only sit upon our own seat, but under a forest of choice fruits, and eat the fat of a good land. We know good things are dearly bought in all lands

—so in Liberia, where we work in hope of what is being realized by men every day, enough to make us happy, a home for our children, in this our "father-land," however our American friends may scorn the term; this home of our native brethren whom we believe our coming has freed by grace from serving stocks and stones and the unclean things of this earth to the service of the living and loving God of the Universe.

Yours truly,
A. F. RUSSELL.

[From the Colonization Herald.]

Colonization and the Rum Trade.

THE enemies of African Colonization seem anxious to find something by which to prejudice the public mind against it. They leave no stone unturned—but day and night, with more of passion than sound reason, vehemently urge certain groundless charges against the institution and its objects. Hence the frequent allegation that the Colonization Society is engaged in the Rum Trade with Liberia, and African Natives—and particularly, fastening the charge on the Maryland Society, as an old offender in this traffic.

Having been frequently annoyed with this charge, we resolved to probe it to the bottom—even at the expense of being thought meddling in other people's business. The subjoined correspondence will show the spirit and manner in which this has been done—doubtless satisfactory to our friends and to all reasonable men. Will our assailants have the justice to read, and modesty, on this point at least, ever after to hold their peace?

The letter from Dr. Hall is explicit and interesting.

COLONIZATION ROOMS, }
Philada., May 1st, 1853. }

To Dr. JAMES HALL, General Agent of the Maryland State Colonization Society.

My Dear Sir:—For some time past, I have felt a great desire to address you in behalf of African Colonization, on *one particular point*, viz; that of the "*Rum trade with Liberia*," especially on the part of the "*Liberia and Chesapeake Trading Company*," of which I believe you are the Agent.

I am the more induced to introduce the subject to your attention at this time, from the consideration of *two paragraphs*, occurring in the last number of the *Maryland Colonization Journal*, which read as follows,—on the 365th page:—"Drunkenness is looked upon as very disgraceful, and seldom seen among them, and selling of rum, as a mean, low occupation, though it is not prohibited by law." This refers to citizens of Liberia. Again, on page 371, "The treaty made by Dr. Hall, with the Native Africans, was the only one made without rum." This seems to refer to the

founding of the Maryland Colony at Cape Palmas, and the original treaty with the natives through your instrumentality.

It was with highest pleasure that I read those two paragraphs, or statements, particularly in your paper. I feel now, that the door is open, and have entire confidence in presenting to you a few questions.

Having been called upon at different times, and in various places, to meet the charge—that *Rum* was one of the *prime* articles of commerce with Liberia and Western Africa,—and had been from the first up to the present time, carried on largely by your Society and Trading Company, making the vessels chartered for Colonization purposes, the medium of this trade—I have greatly desired to know the *truth* in the matter.

Both North and South, I have encountered this evil, brought forth as a valid objection, and especially urged against the religious aspects of the cause.

Having full confidence in the christian integrity of those officially engaged in Colonization, I have always met the charges as false; but if true, expressed my grief at such a trade, with earnest remonstrance.

When at your house a few days since, pressing duties prevented my naming the subject, but now the way is open, and I most respectfully submit to you the following questions, with the request that you will furnish me an answer, at your earliest convenience.

1st. Is it a fact, that the '*treaty*' with the Native Africans, in the purchase of *Cape Palmas*, was made without the use of rum?

2d. And furthermore, was *rum* one of the articles of payment, for *Cape Palmas*, specified in that treaty?

3d. From that day, to this, has the Maryland State Colonization Society, been free from all participation in the *rum* trade, with Liberia, Cape Palmas, and Western Africa?

4th. Has the "*Liberia and Chesapeake Trading Company*," connected with the Maryland State Colonization Society, officially, by your Agency, traded to any extent, at any time, in rum, with Liberia, Cape Palmas, and Western Africa?

5th. Have the Colonization vessels, carrying out Colonists, under the auspices of the Maryland State Colonization Society, and articles of commerce, under the direction of the "*Liberia and Chesapeake Trading Company*," carried out rum, or other intoxicating drinks, for commercial speculation, with either citizens of Liberia, Cape Palmas, or natives of Western Africa?

A plain answer to the above is requested, and will be appreciated. Likewise any remarks you may be pleased to make on the subject.

Yours, most respectfully,
J. MORRIS PEASE,
Cor. Sec. Penna. Col. Society.

Baltimore, May 14, 1853.
TO REV. J. MORRIS PEASE.

Cor. Sec. Penna. Col. Society.
DEAR SIR,—Your favor of the 1st inst., was received at this office during my absence in New York, and only met my eye this morning. I hesitated some moments whether to answer you at once, or defer it until more at leisure, having much business on hand now in connection with the Shirley, as we dispatch her to the coast again immediately,—but the matter on which you desire information is so plain, and on which so much documentary evidence has been placed before the public, that I concluded to sit down

at once and give you a reply—and yet, it is one of those cases, in which, from its simplicity, a reply is difficult. Like demonstrating the shining of the sun or the falling of rain, to one exposed to their influences. To each and all of your interrogatories, I strongly feel inclined merely to give the briefest and loudest answer, No! No!! and if I could, in tones to split the tympanums of the doubting interrogators. It seems strange to me that these questions should be asked at this time, particularly those in regard to the Maryland State Colonization Society, in face of the repeated declarations of all the official documents of that Society from its organization to the present day. I cannot believe that any candid man, enough interested in Colonization to peruse the documents of that Society, can doubt as to the statement of its officers on this head, and still less can I believe that any statements of mine can influence those doubting. Nevertheless, I will carefully and as fully as my time will permit, answer your interrogatories, not exactly in the order in which they are proposed, but give you a brief sketch of what *I know about the whole matter.*

In the autumn of 1833, I was appointed by the Maryland Colonization Society, an agent to proceed to Africa with a company of emigrants, and to procure a site for a new colony, to be called Maryland in Liberia, to be exclusively under the jurisdiction and direction of the Maryland State Colonization Society. While making preparations for the enterprise, I frequently attended the meetings of the Board of Managers to consult upon the various matters connected with the expedition and the establishment of the colony, its laws, con-

stitution, &c. I early perceived that it was determined the new colony should be established on temperance principles.—To this I cordially assented.—On making out a list of cargo for the purchase of the territory, however, I gave it as my opinion that a contract of that importance could not be made with the natives, on the section of the coast to the leeward of Liberia, without *rum*, and I gave my reasons for it; explaining the manner of trade, called the “*round trade*,” practised time immemorial on that part of the coast, which is a demand on part of the native chief or factor, of a part of any and every article of merchandise known to them, ever offered for sale by the white man. For instance, a tooth of ivory worth \$40, would remain for years unsold, unless muskets, cloth, powder, tobacco, beads, flints, cutlasses, looking-glasses and perhaps twenty other articles of traffic were paid for it. *Rum* being the leader, and to be exacted as a treat, or *dash* before the trade palaver for the ivory could even be opened. I also informed them that no native palaver between any two tribes could be settled without rum, and that a quarrel would continue open for years until rum could be obtained for use at the settlement of it.—Notwithstanding all my representations, the Board were unwilling to grant rum, even for the purchase of territory, and I declined going on the expedition without it, or without the liberty of purchasing it on the coast in case it was found absolutely necessary in order to affect a purchase. It was finally determined as a compromise, that I should be permitted to put on board a certain quantity of rum; that the same should not be broached, or sold, or used as a dash or treat, unless after the most

strenuous efforts, territory for a settlement could not be procured without it.—Then to be used only, as a part of the purchase money, *under protest*. That, in case a purchase could be effected without the rum, I should cause the amount put on board by the Society, to be started into the sea. These were my instructions. On arriving at Cape Palmas, I found the natives ready and willing to dispose of their territory, to receive our laws, &c. The palaver was opened but broken up in consequence of the lack of the usual dash of *rum*. It was again opened, and although I had used all influence with *lobby* members for some day or two, yet, hours were spent in this Rum Palaver, ere we could come to terms; and I venture to say, few more earnest and effective temperance lectures were ever delivered, than on that same Cape Palmas, on that famous palaver-day. After the purchase, the vessel was discharged of all its cargo, excepting 16 bbls. of rum.—Agreeably to my instructions, I went on board, and had these hoisted on deck, their bungs knocked out, and their contents discharged into the sea; the scuppers of the old Brig Ann, streaming for near half an hour with pure New England white face, much to the distress of the little fry alongside, and to the disgust of the Jack Tars on board, who considered me little less than mad. Four bbls. were landed, one placed in the apothecary shop for use in making tinctures, &c., and the other three stowed away in the dark end of our ware-house, where I saw them intact, more than three years afterwards, and they were inventoried as a part of the apothecary establishment to my successor.

On the 29th page of the appen-

dix to the third Annual Report of the Maryland State Colonization Society, you will see the deed of Maryland in Liberia, and a schedule of the articles paid in consideration therefor—among which—*no rum* is.—I enclose you a copy of the Constitution of Maryland in Liberia, into which you will see the temperance principle is engrafted as a part and parcel. By articles 2 and 3, you can see that no one can become a citizen without signing the total abstinence pledge, and no person can hold an office who traffics in ardent spirits, or uses it, except in cases of sickness.

So far as I know, this principle has been strictly adhered to in the administration of the laws of that colony under the Constitution.—Doubtless there have been cases of the clandestine introduction of different liquors into the colony, and that some few have always been opposed to the law on that subject, but smuggling cannot be entirely suppressed, and liberty of opinion and speech is tolerated in Maryland in Liberia. Since the agitation of the subject of independence, many have advocated a change of the Constitution in regard to the traffic in spirits, but I believe a majority are opposed to any change.—It is hardly necessary to say, the Maryland State Colonization Society has, from the beginning, maintained one uniform, consistent course in regard to this matter, conforming entirely with their public documents.

Your fourth interrogatory, seems to infer that the Maryland State Colonization Society, and the C. & L. T. Company are connected through me. This is not so. I am the Agent of both Associations it is true, but I cannot see how that connects them any more than it would

either of them to the Church, Masonic, or Odd Fellow Associations to which I might belong,—or that the Pennsylvania Colonization Society is connected with the Methodist Church, of which you are a preacher. But this is not important,—as I can assure you that since the organization of the C. & L. T. Company, I have been its only Agent, made all its contracts, and fitted out every vessel transporting emigrants to Liberia, (and it has sent no vessel without emigrants,) and in no one instance has that Company bought or sold, or in any way been interested in any distilled liquor as an article of trade or use on board, except as a medicine in case of sickness among the emigrants. The Company at the commencement of its operations, shipped largely of merchandise fitted for the Liberia trade and consumption, but never liquor of any kind, save porter and ale, and these seldom.

I believe I have answered your questions *entirely*, and I hope to your satisfaction, that they will seem answered to the satisfaction of those who induced you to ask them, I have little hope. The promulgation of temperance principles in Annual Reports by the Maryland State Colonization Society under the direction of its President, for over twenty years—we must consider as “Moses and the Prophets,” and those disposed to doubt and cavil, would hardly be convinced though one rose from the dead. I have extended this communication far beyond the limits intended, and the pressure of business has forced me to write even worse than common, but I trust you can decipher it, at least enough for your purpose, whatever it may be.

With much respect,

Your very obedient ser^{vt}.

JAMES HALL, *Agent*, &c.

Sailing of the Ship *Banshee*, and the Barque *Isle de Cuba*.

The ship *Banshee*, (the same that carried out a company of emigrants last spring,) which was chartered by this Society, sailed from Baltimore the 9th, and from Norfolk the 11th ult., (November,) with *two hundred and seventy-seven emigrants*, of whom 261 were sent out by this Society, to be located in Mesurado County, in the settlements on the St. Paul's river, the other 16 were sent by the Maryland Colonization Society to Cape Palmas. Of the whole number, 24 were from Maryland, 154 from Virginia, 4 from North Carolina, 69 from Kentucky, and 26 from Indiana.

In the next number of the Repository we shall publish a complete list of the emigrants.

The Rev. J. Rambo, and wife, the Rev. Mr. Wright, and wife, Dr. Steele, Miss Steele, and two other young ladies, took passage in the *Banshee*, all for the Protestant Episcopal Mission at, and near Cape Palmas.

THE NEW YORK EXPEDITION FOR LIBERIA.—The Colonization expedition which has been fitting out in this city under the auspices of the New York State Colonization Society, set sail yesterday morning for Monrovia, calling at Gambia—the fine bark *Isle de Cuba* having been chartered for the purpose. The

number of emigrants who went out in her was *fifty-three*. They departed in excellent spirits, and with a fair wind. Of the whole number, thirty-two were from Pennsylvania, four from Connecticut, and one from New Jersey. The remainder were from this State. It is highly creditable to their intelligence, that with a single exception, all of them above the age of eleven years are able to both read and write. Two of the number are clergymen of the Methodist Episcopal Church, viz., Rev. S. Williams, of Philadelphia, and Rev. D. H. Peterson, from the

interior of this State, who goes out partly for purposes of exploration. Abraham Caldwell, another of the emigrants, is reputed to have property in this city to the value of \$10,000, but having formerly lived in Liberia, he entertains for it a superior attachment. Another emigrant is named Augustus Washington, from Hartford, a daguerreotypist by profession, well educated, and quite a gentleman. Another is Stephen Ajon, schoolmaster, from Newburgh, New York. They will be a valuable acquisition to the colony.—*Jour. of Com. Nov. 11.*

[For the African Repository.]

To Southern Colonizationists.

IN order that whole families may emigrate to Liberia, the freedom of some of the members must, in some cases, be purchased, either wholly or in part. In some cases of this kind, a member of the family has been sent to the north, furnished with proper credentials, and has procured, by solicitation from the charitable, the means of purchase.

In other cases, which appear to be much the most numerous, especially of late, free men of color appear at the north, with credentials either forged or fraudulently obtained, begging for aid in completing the purchase of their families.—Their desire to emigrate to Liberia is sometimes mentioned in their papers, and sometimes only stated orally, to those whose favor it may be expected to gain.

These frauds have become so common, as to throw suspicion on every application of this kind.

For this reason, as well as others, it is not advisable for our southern friends to send any more colored men to the north on such errands. In the few cases in which such as-

sistance ought to be requested, the application should be made through agencies, on whose honesty and veracity we can fully rely.

JOSEPH TRACY,
Sec. Mass. Col. Soc.

REMARKS.—We publish the foregoing communication at the solicitation of the author of it, who says, in the letter requesting its publication in the Repository, "We have just detected another most atrocious fraud of this kind. The man got only forty dollars here before his detection; but he, or some other man with the same papers, got nearly five hundred dollars in New York, and something in Philadelphia, where he commenced operations. He proves to be a free negro, residing at Charlestown, Mass. I believe he has now run away, leaving his wife to take care of herself. He had an accomplice, who kept carefully

out of sight, and whom we have not yet identified."

To correct any misapprehension on the part of any of the friends of colonization, we may here state that no appropriation of funds contributed for the general purposes of this Society has ever been made towards the purchasing of slaves, nor can any be thus appropriated. Frequent

applications have been made to us for aid by the friends of slaves, and sometimes by slaves themselves; but we have invariably answered such applicants, by stating, that the constitution and policy of this Society forbid such a disposition of any of its funds.

ED. REPOSITORY.

Letters from R. E. Murray.

GREENVILLE, LIBERIA.

July 8, 1853.

DEAR SIR:—The emigrants by the brig *Zebra* are doing well.—There have been four deaths, three of Judge Kennedy's people, and the youngest daughter of George Freeman. The others, with one exception, are as well as can be expected. Dr. Brown has been in rather poor health for several weeks. I began to be quite uneasy about it, when, to my surprise, Dr. Roberts made his appearance here on the 3d instant, to remain a few days.—His arrival was quite opportune.—The Savannah expedition has been daily expected for more than a fortnight. Now, we will look for it by the end of July.

Our country is on the advance.—The oil trade is pretty brisk. Rice will soon begin to be brought in; besides, some of the farmers have planted tolerably large patches of it, and are encouraged to extend their operations next dries. Coffee and cocoa are beginning to claim more attention than formerly; and the sugar cane will not be neglected. Cotton of an excellent quality has been raised on my farm, sufficient to induce me to extend the patch, especially as there is a small demand for it, to supply our weav-

ers. I can say without fear of contradiction, our country is steadily improving. The native trade is rather better now than it has been for years. However, it is not to the native trade that I look for the true prosperity of the country.—Palm oil and camwood are not contemptible articles of trade; but we must add the produce of our own farms to the commerce of Liberia.

Accept my sincere thanks for copies of the Repository and Mr. Miller's speech on exploration and recognition. It has awakened serious thoughts in my mind, as to the cause of the apparent unwillingness evinced by the United States Government to recognize our independence. It may be because we did not wade through seas of blood to obtain this boon; but I think this cannot be; the difficulty is in something else, over which we have no control. However, I hope God will bless my free country, whether the United States Government recognise us or not. We are truly grateful to our friends in America for their kind efforts in this matter, and trust that time will bring it about.

Yours truly,

R. E. MURRAY.

Rev. W. McLain.

GREENVILLE, LIBERIA,
August 5, 1853.

DEAR SIR:—The good Barque *Adeline* made her appearance off our harbor on Sunday, the 31st ult., and anchored about 3 o'clock P. M. Her arrival caused quite an excitement in our town, which is distinguished for the order and quiet that prevail on the Lord's day. She commenced unloading Monday by times. There are three or four of the emigrants in rather poor health. We will do all in our power for them. Be assured, sir, every attention will be paid to their comfort.

We have completed the unloading of the *Adeline* in four days and a half. Everything was landed in good order, and all parties satisfied. The emigrants appear pleased with their new home.

The mill company met yesterday, and measures were adopted which I trust will enable us to prosecute the enterprise profitably. You have sent us a sawyer, Mitchell Clark, who promises to be of service to us.

Yours truly,

R. E. MURRAY.

Rev. W. McLain.

Present to the Liberian Government.

WE learn from a letter recently received from Monrovia, that *one thousand stand of arms* had been received at that place—a present from the French Government to the Republic of Liberia; and that another vessel was expected soon to

arrive, with other accoutrements to fully equip one thousand men. This presents practical evidence of the friendly disposition of the French Government towards the young Republic.

Observance of the Sabbath by Native Africans.

MR. BROOKS of the Mendi Mission writes that he has become acquainted with a tribe of the Mendi Nation, living back of the colony of Liberia, who observe the Christian Sabbath. "By visiting that colony, for the purpose of trade, they have received and carried the custom of Sabbath-keeping home with them, and now they say the whole tribe

work six days and rest on the Sabbath. A violation of this rule is punished by fine. Two of this tribe have been with me a few days, from whom I learned these facts, and that the habit is so strong that neither of the men had missed their reckoning, although they had been traveling for many weeks among a Sabbath-breaking people."

Horrible African Custom.

THE subjoined extract from a work recently prepared by Mr. Beecham with reference to the tribes on the gold coast, a few hun-

dred miles from Cape Palmas, will illustrate how essential it is to send out quickly an influence which the Gospel alone can exert:

Not only in the capital, but at several other places, the king presented fetish offerings in furtherance of the undertaking. According to the account of those transactions which Dupuis received from a native, it appears that the monarch, in the first instance, collected together his priests and proceeded to consult the gods by a succession of human sacrifices. After fifty persons—thirty-two males and eighteen females—had perished, the royal council decided that the answers returned by the priests were unsatisfactory. The king was then directed to make a custom at the sepulchres of his ancestors; and when the blood of many hundreds of human victims had been shed, the priests announced that the wrath of the adverse deities was appeased, and that they were at length disposed to favor the arms of the king.

In the independent states in the interior, the funeral customs of the rich and great exhibit spectacles of the most horrifying barbarity. In some cases many of the wives, and in others a great number of slaves, are, on these occasions, sent after the deceased, to enable him to maintain his proper rank in another world. At the instant when a king

of Dahomey dies, a dreadful scene takes place in the palace. The wives of the deceased monarch begin to break and destroy his ornaments, and everything valuable belonging to themselves, and then to kill each other. When Adahunzun died, two hundred and eighty of his wives thus perished before his successor could arrive at the palace and put a stop to the carnage: and, at the funeral of the deceased king, all these victims were buried in the same grave, with six of the remaining living wives.

It would be an easy task to enlarge this horrifying picture. The religious customs of the neighboring country of Dahomey, whose barbarous monarch paves the approaches to his residence and ornaments the battlements of his palace with the skulls of his victims—and the gigantic fetishtree at Badagry, the wide-spreading branches of which are laden with human carcasses and limbs—would alone furnish abundant matter for amplification. But further research is unnecessary. The reader will now be able to form a tolerably correct estimate of the nature and tendency of the popular superstition.

An African Letter.

THE negroes of the Yoruba country, in West Africa, are very fond of sending letters made up of symbols—that is, of objects intended to represent something else. Thus an olive branch is a symbol of peace. Of one such letter we shall now tell you, and a deeply interesting and curious one it is.

After the attack upon Abbeokuta by the savage king of Dahomey, in March, 1851, a Christian native, named John Baptist Dasalu, was missing. It was

feared that he had been slain. He was much regretted, as he had passed through a season of persecution with great firmness and Christian patience. John's wife, Martha, had proceeded to Badagry, to endeavor to learn some tidings of him, hoping that he might be yet alive. To her great joy, she received a letter from her dear husband; but what, think you, did it consist of? It was another of those singular letters, which the Africans so well understand. There was a stone, a

piece of charcoal, a pepper-pod, a grain of parched maize, and a piece of rag—the whole tied up in a small cloth. This explained John's condition thus;—he was quite well, and as hard or strong as a stone; his prospects were, however, very dark, like CHARCOAL, which caused him such anxiety that his body was as hot as PEPPER, sufficiently so as to roast MAIZE upon; and his CLOTH, the ordinary native garment, was no better than a RAG. His poor wife, we are told, although much dis-

tressed at her husband's captivity among the bloodthirsty Dahomians, yet bears her trial with Christian resignation and patience. Poor John's faith is sorely tried, as we gather from the touching description of his feelings and trials conveyed in these curious symbols. We are glad to know that means are being taken to redeem him from the hands of the Dahomians, so that we trust that he may be restored to his anxious wife and Christian friends at Abbeokuta ere long.—*Ch. Miss. Juv. Inst.*

Receipts of the American Colonization Society,

From the 15th of October, to the 15th of November, 1853.

MAINE.

By Rev. Dennis Powers :—	
Portland—Rev. W. T. Dwight,	
D. D., \$5; Wm. Chase, \$3;	
Edward Gould, S. Chase, S.	
L. Carleton, Mr. Jose, A. L.	
Hobson, each \$2; Miss Mar-	
tin, Mrs. Woodward, each \$1.	20 00
Biddeford—Hon. Wm. P. Haines,	
\$10; Thomas W. Cole, Wm.	
Berry, J. Buckingham, Deacon	
Asa Clarke, Lydia March, Dr.	
Alvin Bacon, Sam'l L. Boynton,	
Dea. Haskill, Mary Mor-	
rell, Tristram Hooper, Joanna	
Morton, Augustus Morton,	
Benj'n Mosher, James Smith,	
Dr. Geo. W. Pierson, J. M.	
Philbrook, J. K. Lincoln, Geo.	
O. Burnham, J. W. Goodwin,	
Jeremiah Plummer, E. P. Em-	
ery, McKenney & Bowers, El-	
lison Learey, Gen. G. C. War-	
ren, each \$1; Levi Loring, Jr.,	
A. H. Jellison, Francis L.	
Rounds, John K. Gilpatrick,	
Samuel Vance, each 50 cents;	
Mrs. Morrill, 25 cents; Susan	
Morton, 12½ cents.	36 87½
	56 87½

NEW HAMPSHIRE.

By Rev. Dennis Powers :—	
Concord—Dea. S. Morrel, Dr. W.	
Bonton, each \$1.	2 00

VERMONT.

Collection for the Vermont Colonization Society, for October, 1853, by Rev. Wm. Mitchel :—

Charlotte—Congregational Church.	12 12½
Cuttingsville—J. B. Story, Alvin	
Johnson, each 50 cents; Wm.	
Dodge, and James Huntoon,	
each 25 cents.	1 50
Mount Holly—Cushing Barrett,	
Rev. C. A. Stevens, Leander	
Derby, Mrs. Laura Dickerman,	
J. Crowley, each \$1; Benj'n	
Parker, \$1 12½; Mrs. S. Hem-	
enway, Alson White, Mrs. A.	
White, each 50 cents; E. R.	
Fay, Luther Tarbell, Mrs.	
A. Crandall, Alva Horton, W.	
H. Newell, each 25 cents.	8 87½
Richmond—Rev. Zenas Bliss, J.	
A. Hall, A Friend, Mrs. J. A.	
Rockwood, Mrs. J. A. May-	
nard, each \$1; R. Nims, 50	
cents.	5 50
Bennington—Congregational Ch.	10 85
Salisbury—J. Prout, Mark Renny,	
each \$1; Mrs. G. W. Barrows,	
90 cents; Others, 85 cents;	
Wm. Rustin, 50 cents; M. L.	
Severance, 25 cents.	4 50
	43 35

MASSACHUSETTS.

By Rev. J. N. Danforth :—

Boston—J. W. Gates, to consti-	
tute himself a life member of	
the American Col. Society.	30 00
Pittsfield—South Con. Church,	
\$20.29; Methodist E. Church,	
\$11.12.	31 41
	61 41

CONNECTICUT.

By Rev. J. Orcutt :—

<i>Greenwich</i> —Miss Sarah Lewis, Miss Sarah Mead, Augustus Mead, Th. A. Mead, each \$10; Zenas Mead, R. W. Mead, Mrs. Huldah Mead, R. W. Steele, ea. \$5; Zaccheus Mead, L. P. Clarke, each \$3; Lot Mead, J. A. Close, Joshua Reynolds, Charles H. Seaman, each \$2; P. Button, \$2.50; W. H. Mead, Jared Reynolds, Miss Hannah Mead, Mrs. Han- nah Mead, Miss Amanda Mead, Capt. Lyon, S. Mead, J. E. Brush, T. H. Mead, Edward Mead, J. Brush, each \$1; C. Husted, D. S. Mead, each 50 cents; S. M. Mead, 25 cents.	88 75
<i>Stamford</i> —T. Davenport, \$10; N. E. Adams, Miss Sarah Ferris, each \$5; T. Spencer, R. L. Gay, R. E. Rice, Rev. J. Hoyt, each \$2; Cash, E. A. Lawrence, Cash, L. L. G. Whiting, each \$1; to consti- tute Rev. James Hoyt a life member of the A. C. S.; E. Masewood, J. Ferguson, Mrs. Geo. Brown, Geo. Elder, each \$5; R. Swartwout, D. R. Sat- terlee, each \$2; Mrs. M. E. Rogers, H. Warner, each \$1.	58 00
<i>Meredon</i> —Collection in M. E. Church, \$40, to constitute Edmund Parker a life member of the A. C. S.; Collection in the Baptist Church, \$25, in part to constitute Rev. Harvey Miller a life member of the American Col. Society.....	65 00
<i>New Haven</i> —E. Bushnell, \$1; Collection in St. John's Street, M. E. Church, \$20.....	21 00
<i>Bridgeport</i> —Eben Fairchild.....	10 00
<i>Westport</i> —Morris Ketchum.....	25 00
<i>New London</i> —Hon. Th. W. Wil- liams.....	50 00
<i>Hartford</i> —C. Nichols.....	10 00
	327 75

NEW JERSEY.

<i>Elizabethtown</i> —Collection in Rev. Dr. Murray's Church, by Jas. Earl, Esq.....	31 52
<i>Cape May</i> —Collection in Visitor's Church, \$10.60; Collection in Cold Spring Church, \$11, by Rev. J. N. Danforth.....	21 60
	53 12

DELAWARE.

By Rev. J. N. Danforth :—

<i>Wilmington</i> —E. W. G., C. J. Du. P., G. G. L., each \$10; J. B. L., G. W. L., R. D. H., H. F. A., E. G. B., E. B., V. Du. P., W. G. L., S. Mc- C., Cash, each \$5; Various donations, \$11.50; Professor Loomis, for self and young ladies of the Institute, \$6.27; J. S., towards constituting President Pierce a Life Direc- tor of the A. C. S., \$20; First Presbyterian Church, to con- stitute their Pastor, Rev. S. R. Wynkoop, a life member of the A. C. S., \$32.....	149 77
<i>New Castle</i> —Rev. J. B. S., Mrs. S., Miss E. B., each \$5; J. J., \$3; D. G., \$2; Mrs. J., G. W. T., each \$1; Collection in Meth. E. Church, \$3.68.....	25 68
<i>St. Georges</i> —Collection in Pres- byterian Church, \$16.....	16 00
<i>Smyrna</i> —Collection in Meth. E. Church, \$6.46; Collection in Presbyterian Church, \$17.16..	23 62
<i>Dover</i> —Collection in Presbyte- rian Church.....	15 69
<i>Newark</i> —Coll. in M. E. Church.	5 17
<i>Port Penn and Drawyers</i> —Pres- byterian Churches, \$15.60; Meth. E. Church, \$2.01.....	17 61
<i>New Castle County</i> —A friend to the Cause.....	50 00
	303 54

MARYLAND.

<i>Montgomery Co.</i> —From a Lady..	100 00
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DISTRICT OF COLUMBIA.

By Rev. J. N. Danforth :—

<i>Washington City</i> —Hon. J. Camp- bell, P. M. General, \$50, J. A., A. McC., M. H. W., each \$5, towards constituting President Pierce a Life Direc- tor of the A. C. S., \$65; Rev. J. C. Smith, \$2.....	67 00
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VIRGINIA.

<i>Sussex County</i> —Part of a legacy left the Am. Col. Soc., by Frances Anderson, deceased, of Sussex County, by A. Ald- ridge, Administrator.....	50 00
<i>Alexandria</i> —By Rev. J. N. Dan- forth :—J. L. K., D. B. S., each \$5; E. H., \$2.50; to- wards constituting President Pierce a Life Director of the American Colonization Society. J. L., B. F. W., W. B., B. H. L., J. D., A. W. jr., R.	12 50

G. V., J. B. D., P. E. H.,
each \$5..... 45 00

107 50

OHIO.

By John C. Stockton, Esq:—
Collections in *Dresden and Muskingum Township, Muskingum County*, and in *Coshocton and Roscoe, Coshocton County*, to wit: From Washington Adams, and W., and I. I. Johnston, each \$5; Wm. H. Cox, S. Rambo, W. Johnston, W. Furguson, and Dr. W. Johnston, each \$2; Mrs. Ingals, B. Adams, O. Dorsey, J. McDonald, H. Copeland, Dr. Akeroid, Dr. Dickerson, S. Copeland, R. H. Dugan, I. H. Bainter, W. R. Henderson, T. Osborn, W. Johnston, G. Copeland, J. Dorsey, S. McCan, Sen., S. McCan, Jun., S. Frazier, V. Welsh, J. Cullens, Mattingly, W. McDonald, W. George, B. Cole, A. Cooper, J. Gorsuch, Humerick House, Hon. Shaw Simmons, B. F. Sells, G. F. Cassingham, J. Irvine, W. M. Stone, Hon. Thomas S. Campbell, George Crawford, Wm. Sample, J. Hay, A. R. Hilliar, G. E. Conwell, A. T. Walling, C. D. Jones, (of the American House,) I. A. Pierson, B. F. Walmsby, J. Dryden, Wm. McFarland, Rev. P. H. Jacob, Hon. J. Matthews, H. Cantwell, Hon. D. Spangler, J. Prohn, R. Hay, M. G. Williams, J. D. Patten, General J. Buens, J. Buens, G. Bagnol, Jun., J. Carhart, C. Basset, J. L. Retilley, W. McClintick, W. Rhea, J. C. Harrison, Wm. A. Pew, J. B. Hart, Wm. Welsh, Dr. Samuel Lee, and Dr. A. L. Cass, each \$1; H. Furner, J. C. Wallace, John Jacobson, O. F. Edwards, A. Slaughtier, E. T. Lovett, Thomas R. Peyton, Rev. B. Y. Siegfried, R. A. McIntire, Joshua Norman, George Pepper, Moses Welsh, Milo Miller, A friend, (in Dresden,) Dr. Enoch Sapp, Jacob Waggoner, A. T. Bowers, S. F. and B. F. Baker, R. M. Haskins, and Rollen McClarron,

each 50 cents; Captain E. Taylor, 75 cents; B. Hare, 30 cents; Enos Devon, Abraham Cross, and F. Mattingly, each 25 cents, J. Slack, 22 cents... 99 02
Gillespieville—Abner Wesson, \$50; of which sum \$30 are to constitute Miss Lucie Hicks, of Brunswick County, Virginia, a life member of the American Colonization Society..... 50 00
Springfield—Samuel Barnett..... 10 00
159 02

Total Contributions.....\$1,231 56

FOR REPOSITORY.

VERMONT.—*Pittsford*—Amos Crippen, to August, 1854, \$1.
West Milton—Arthur Hunting, to September, 1853, \$2..... 3 00
MASSACHUSETTS.—*Medfield*—Mrs. Harriet Adams, Ex. of Daniel Adams, deceased, to July, 1853, \$6; Mrs. Harriet Adams, to July, 1854, \$1. *Gill*—Mrs. Jerusha Ann Marble, to October, 1854, \$1..... 8 00
CONNECTICUT.—*Greenwich*—Thos. A. Mead, to July, 1853, \$2; Zenas Mead, to January, 1854, \$1; Joseph Brush, to July, 1854, \$1..... 4 00
DISTRICT OF COLUMBIA.—*Washington City*—John Oliver, for Repository for 1853, \$1..... 1 00
VIRGINIA.—*Charlottesville*—Nicholas Richmond, for Repository, to October, 1854, \$1. *White Sulphur Springs*—Newton Harris, to October, 1854, \$1..... 2 00
NORTH CAROLINA.—*Murfreesborough*—John W. Southall, to September, 1853..... 2 00
TENNESSEE.—*Strawberry Plains*—Andrew Wilkinson, to November, 1854, \$1—*Brabson's P. O.* Charles Chandler, to November, 1854, \$1..... 2 00
OHIO.—*Short Creek*—Estate of Wm. Wiley, by Wilson Wiley, for Repository to September, 1853..... 16 00

Total Repository..... 38 00

Total Contributions.....1,231 56

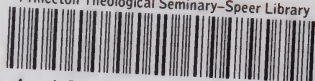
Total Legacies..... 50 00

Aggregate Amount.....\$1,319 56

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